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THEOLOGICAL SEMINARY.

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DOMESTIC MISSIONS
OF THE
Protestant Episcopal Church.

JUNE, 1854.

The Oregon Mission—Bishop Scott.

WE are happy to gratify the eager and anxious interest with which tidings from this good Missionary Bishop have been waited and inquired for, in the following letter, which will be read with deep interest. It has a double bearing—on Oregon and California—and is, we trust, the earnest of still more full, and deeply interesting communications, which will be to the desires of the Church “as good news from a far country.” The Oregon Mission has awakened an interest, which will readily command, and well repay, all the contributions that may be needed for its support. May it go on, and prosper, under the smiles of Heaven and the blessing of God.

SAN FRANCISCO, *Cal.*, 11th April, 1854.

REV. AND DEAR BROTHER—You will probably have learned by the last mail, of our safe arrival at this place, on the 20th ult. After spending two weeks here, we expected to proceed in the Oregon steamer of the 6th inst. ; but a brief indisposition of my wife rendered it advisable to delay for the next boat, which is advertised to sail next Saturday. In about a week, therefore, I hope, God willing, to be at my post.

While disappointed at this brief delay, I can hardly say I regret it. It has been a pleasant season of intercourse with Bishop Kip, brother Wyatt, and other brethren and Christian friends in this city ; not only in private, but in the daily services of the Church during this season. And then it gave me the privilege of being present last Sunday evening at Bishop Kip's

first Confirmation, held in Trinity Church. It was a deeply interesting occasion, when candidates kneeled together, (18 in all,) from the various States of our Union, from China, and from England, to receive "the laying on of hands." The churches in this city seem to be prosperous. Very full congregations have been in attendance on the three Sundays I have passed here; and more attentive and intelligent congregations I have nowhere seen. I understand there are many points in the Diocese ready and anxious to receive and sustain the Church and ministry.

Although it does not pertain to your department, I take the liberty of saying, that I made such inquiries as I could, on the Isthmus and elsewhere, in reference to the religious condition of Central and South America. All the information tends to strengthen the impression already entertained by the Foreign Committee, that Missionaries should be sent to these regions of our continent, smitten and paralyzed by the combined calamities of Popery and Paganism. As Dr. Tyng said of California, so it will soon be of Central America and New Granada—"Debatable ground between the two Committees." What I hope is, they will earnestly strive which shall do most to spread the blessed light of a pure Gospel, not only throughout these suffering regions, but throughout this fallen world. I think the Church generally has a very imperfect impression of the importance of this Pacific coast. Its influence hereafter upon all the interests of both Church and State, it is difficult now fully to appreciate.

But I did not begin for the purpose of writing a letter—a private note only to you, as I am sure you take a kindly interest in our affairs.

I shall hope shortly to write you a more formal communication from Oregon. Mrs. S. joins me in my kind remembrance, and we beg you will extend it to Bishop and Mrs. Wainwright, whose Christian hospitality we so amply shared.

Praying that an abundant blessing may rest upon your labors, and those of the Committee,

Believe me, very truly, your brother in Christ,

THOMAS F. SCOTT.

REV. DR. VAN KLEECK, N. Y.

California Mission—Bishop Kip.

WE have just received the following detailed account of the confirmation, to which Bishop Scott alludes: "The first Confirmation on the Pacific." It illustrates the Catholic aspect of our Missions on that distant coast; and is, we trust, but as the earnest of a great ingathering of souls, "who shall come from the East and from the West, and from the North and from the South, and shall sit down together" in the Kingdom and Church of Christ. Thus, Christian and heathen lands shall rejoice together in the light and love of the Gospel of grace and salvation.

"THE FIRST CONFIRMATION ON THE PACIFIC.

"On the evening of the Sunday next before Easter, April 9th, it was my privilege to administer the rite of Confirmation in Trinity Church, in this city. The service will have an enduring interest in the history of the Church on these shores, from the fact that it was the first Episcopal service ever performed on the Pacific by a Bishop of the Church.

"Most appropriately, the service happened to be preceded by the baptism of one of the candidates, by the Rector, which took place after the second lesson. Eighteen were confirmed, there being several others whose names were on the list, but who, from various causes, were prevented from being present at that time. The candidates were all of mature age, two-thirds of them being male members of the congregation.

"It was curious to see from what widely-distant places the candidates were gathered. Probably no two among them were from the same section of country. They were from every portion of our own land—from England—and one from China. It was an interesting circumstance, in this first confirmation on these shores, to have a representative of the millions of that heathen empire with which California is monthly increasing its intercourse. The candidate was a female, a native of Canton, who at an early age ran away from her parents, in consequence of having heard that it was their intention to sell her into slavery. She went to Macao, and there entered the service of a

Portuguese family, adopted their dress, and nominally their faith—the Romish. Subsequently she married a Portuguese sailor, who sailed from Macao on a voyage, and no news of him was ever afterwards received.

“At this time, being miserably poor, she applied to an American family living there, who, finding her a faithful and trustworthy servant, in 1837 took her with them to the Sandwich Islands. There she remained with them for six years. In 1843 she returned to China, where she entered the service of another American lady, with whom she came to San Francisco. With her she has lived—“not now as a servant, but above a servant”—rather as a companion—enjoying her fullest confidence. She has acquired sufficient knowledge of the English language to enable Mr. Wyatt to instruct and examine her for confirmation; and no shadow of doubt as to her preparation and fitness for assuming these responsibilities existed in his mind, or in that of the lady with whom she lived, who knelt at her side to receive the rite at the same time. May she prove but the first-fruits of many from that benighted land, who on these shores are to be gathered into the fold of the Church.

“Trinity Church was densely crowded, and the administration of this rite was probably witnessed by many for the first time. The interest of the occasion was increased by the presence of the Missionary Bishop of Oregon, who, on his way to his Diocese, has been detained for some time in San Francisco by the illness of Mrs. Scott, from which, however, we are happy to say she has entirely recovered. Bishop Scott took part of the evening service, the remainder being read by Rev. Mr. Wyatt, the Rector, and the Rev. Orange Clark, D. D.

“On Easter Monday I propose (D. V.) setting out on a tour through the mining regions, visiting Nevada, Placerville, Grass Valley, &c., to ascertain the best points for Missionary effort, when God shall put it in the hearts of laborers to offer themselves for this field.

W. INGRAHAM KIP.

“SAN FRANCISCO, CAL.,

“April 10, 1854.”

Reception of our Missionaries.

BISHOP MOORE, OF VIRGINIA.

It is gratifying to hear, that in many instances our Missionaries are not only received with interest, but make a decided and favorable impression. The following extract from a local paper will show the interest excited by the banner of the Church, when set up by one of our laborious and faithful Missionaries. It reveals, too, the touching of a tender chord, of memory and feeling, in one who, in former days, had listened to the earnest and affecting eloquence of the late excellent Bishop Moore, of Virginia. Those who have seen the hoary head of that venerable prelate, in his case, so beautiful "a crown of righteousness," and have heard his tender tones, as they went to the heart, winged by love, and watered with tears, can appreciate the allusion made to this good old Bishop, "passed into the skies." It is thus, "the works and memory of the good live after them," and the true spirit of the Church and of the Gospel multiplies itself a thousand-fold, widening "like concentric circles on a broad blue river," spreading and flowing on forever.

EPISCOPAL MINISTER.—The Rev. Wm. N. Irish and family reached our city last week, and have become members of the Social Circle of St. Joseph. This reverend gentleman assumes the ministerial charge of the Episcopal Church in this city. He will, we learn, officiate, alternately, in St. Joseph and Weston.

"We are pleased to say, that his reception in this community has been warm and cordial. He delivered three discourses on Sunday, in the Methodist Church South, to large and attentive audiences. Listening to his chaste discourses, and witnessing the Episcopal service for the first time since our migration west, brought around us the 'light of other days,' when, under parental tutelage, we sat beneath the ministerial droppings of that revered and venerable prelate, the late Bishop Moore, of Virginia. Those days have passed; many changes have come over the spirit of our dream; that great and good man has long since been called to the 'rest of the finally faithful;' but his words of pious instruction, admonition, and counsel, yet linger upon our ear.

"We trust the Rev. Mr. Irish may find our city a pleasant residence, and withal a field fruitful of good works."

A Touching Incident—An Example for Children.

WE have received the following anonymous note, with a small box of articles, beautifully made, and useful for the end designed. It is the more beautiful, as the children who have thus labored

in love and self-denial, during the season of Lent, for the children of some devoted Missionary, desire "not to let their left hand know what their right hand has done." May their youthful efforts issue in a long, useful, and happy life of active benevolence, and may "He who seeth in secret, reward them openly," in the experience of earth, and in the bliss of heaven.

But for the note and the offering. Little children, read it, and "go and do likewise."

"NEW-YORK, April 28th, 1854.

"Mr. VAN KLEECK will please appropriate the accompanying box of clothing, made by a family of children during Lent, to the use of the Domestic Missions. It is wished (if practicable) that it should be sent to some Missionary who has a large family of children."

Mining Districts of East Tennessee.

THEIR PHYSICAL AND MORAL FEATURES.

THE following letter, addressed to the Secretary, though long, gives so much of valuable and interesting information, that we insert it, in the confidence that it will be read with attention and interest. To many the particulars will be new; and the moral aspect of such stores of wealth, hid in the centre of our great Missionary field, and the multitudes who will be attracted thither by the hope of gain or work, will be important and instructive:—

"LOUDON, TENN., April 17, 1854.

"REV. R. B. VAN KLEECK, D. D., SEC., & C. :

"Dear Sir,—In your late circular, you ask, that in our stated reports or occasional communications we would give you 'facts, incidents of interest, and as much as may be of the condition, physical, moral, and religious, of the Missionary field committed to our care.' In accordance with your request, I will tell you, as well as I can, something of a very interesting part of my Mission. In doing so, I may give you, for this once, more of the *physical* than the *spiritual*; and if any apology for doing so be expected, I can only point to your circular, and say you seem to desire this kind of information.

"Casting your eye on any good map of the United States, it may chance to rest on the southeast corner of this State, where it joins at once the States of North Carolina and Georgia. From the general course of the line between Tennessee and North Carolina, (from northeast to southwest,) along

the highest ridges and peaks of the mountains, you would expect it to make an obtuse angle with that of Georgia, whereas it changes its direction as it nears the latter State, runs nearly south, and makes with it a right angle, or nearly so. Tradition says that the commissioners who ran this line, becoming home-sick, and tired of clambering along the highest peaks of the western range of these mountains, took a short cut, ran due south, and thus threw into the State of Tennessee a triangular tract, of a dozen miles across, that should else have belonged to the good old State of North Carolina. The land seemed utterly valueless, and the mountains in their way almost insurmountable; and when they thought of their homes, and perchance of the Cherokees and rattlesnakes in the rugged path pointed out to them by law, they cut short their survey as above indicated. Now for the consequences of this arbitrary act. Upon this tract thus taken from one State and given to another, there were discovered, half a century afterwards, rich and inexhaustible copper ores, that seem capable of furnishing enough of this metal for all the world. This copper region occupies the whole southeastern township, and which is known as Ducktown. It is most accessible from Cleveland, a growing town on the East Tennessee and Georgia Railroad, and from which it is distant thirty-five miles. But I must conduct you to it as I went myself, giving you by the way some hasty sketches of the scenery, and of the leading features of the country.

“Cleveland is the first town that the traveller meets with after entering our State from Georgia. On leaving Cleveland, he proceeds nearly due east, over as good a road as fossiliferous limestone, argillaceous shoals, and long, sloping ridges of quartz-rock, will permit. Thirteen miles accomplished, he comes to the Ocoee River, a beautiful mountain stream of some three hundred feet wide, and which must be forded, (bridges and ferries there are none in our line of travel.) We are now on the north bank of the river, viz., if we have escaped the perils of a swift and sometimes deep ford. Here, first, the great Apalachian chain is seen lifting its back against the eastern horizon, grand, blue, and sublime'y beautiful. A faint depression or valley marks at once the downward course of the Ocoee and ours upward; for once we have entered upon it, we must advance or retreat—there is no possibility of turning aside to the right or left hand. Here Sugar-loaf Mountain lifts its cone-like head on one bank, while a huge bluff forces the road quite down to the foaming water's edge on the other. Here we cross a singular line of porphyritic rock, which divides the carboniferous limestone from the slate, which is henceforward the predominant rock. Passing now a fertile meadow of three miles long, the last habitable spot we shall see for many more, we fairly enter the deep gorge at the mouth of Gnasy Creek, still twenty miles from the mines, and nearly one thousand feet below them. Here commence a series of fickle windings, and rapid falls, and overhanging precipices, that amaze, delight, and awe us by turns. Peak overlooks peak, cliff leans against cliff, now threatening to topple down upon our heads, and overwhelm us in the boisterous flood that roars along at our very feet. Now the foaming waters seem to burst from dark caverns in the mountain sides, for the eye sees no opening through which they can come. Small streams pass from rock to rock, disappear in a dark mass of spruce-pines, and then are seen again in silvery cascades as they bound into the river. Now imagine the road turning to every point of the compass, but every foot of it on the river's brink, with mountains a thousand feet high towering over your head, or sloping away under a mantle of green, gray, brown, and purple—imagine all this, and much more, and continued for hours, ever fresh and ever new, yet in its leading features ever the same, and you will have some faint conception of the inimitable beauty of the pass of the Ocoee.

"The geological features of this region are said to be highly favorable to the development of mineral wealth on the most extended scale. As we pass on our way the rocks become more and more primitive, giving promise of rich deposits of minerals, and the existence of garnets, diamonds, and other precious stones. The prevailing rocks, as we approach the mines, are slates, especially those of the micaceous sort.

"Arrived at the mines, we find ourselves in a hilly or knobby country, well timbered and abundantly watered, the hills attaining an average height of from one hundred to two hundred feet above the level of the valleys. These valleys are of great regularity, and seem to be dependent on the out-crossing strata of slate and *gossan*. *Gossan* is a mining term for the oxide of iron, as modified by the decomposition of other metallic substances, as of sulphur, nickel, cobalt, copper, and the like. It is found along the ridges, and on the brows of hills, and presents to the eye a mass of bluish-brown, ochrous rocks, which have evidently been subjected to great heat, as they have a cinderous appearance. This indication of the presence of rich ores rarely fails. Penetrating the earth beneath this out-cross of *gossan*, you come to a bed of ore, which, like it, is the effect of decomposition, under the influence of air and water. Beneath this again lies a bed, of unknown depth, of the undecomposed ore. The upper bed is of a black or grayish color, and is usually called *black oxide* of copper. It is found at a depth varying from thirty to ninety feet, sometimes above, sometimes below, the levels of the valleys. When above, the mines are easily drained by *adit levels* driven from the foot of the hills. Indeed, mining is an easy matter so near the surface, where there is little water to contend with, and no blasting is necessary. This black oxide lies in veins, as I have said, from thirty to ninety feet deep, and from six to forty feet wide—how thick, I know not. It is so soft that a miner can drive in his pick up to the eye, and sometimes the spade only is used to take it from the bed. It is of variable richness, say from twenty to forty per cent.; perhaps the average would be about thirty per cent. It is one of the anomalies of these mines that the quantity of this ore is so great. There is nothing like it anywhere else in the world. Everywhere else this black ore soon gives out, and then the richness or workableness of the mine depends upon the yellow sulphuret underlying the whole. Here a single vein of half a mile, almost on the surface, may yield ten or fifteen thousand tons, worth from two to three millions of dollars. Suffice it to say, that the expense of mining in such veins is very inconsiderable, compared with the vast profits. And yet these are much lessened by the distance from market, and the expense of transportation. Could the ore be smelted here, there would be no freight to be paid except for the pure metal. Doubtless, the time will come when the smelting will all be done in this region. As it is, the ore is now sent to New-York and to Baltimore to be smelted. Our own coal-fields, lying some fifty or eighty miles to the westward, will furnish the fuel necessary for this purpose.

"It would be idle and presumptuous to attempt to estimate the value or the extent of these copper deposits. They may be worth many millions of dollars.* As to extent, they certainly underlie a district of country from 10 miles wide to 20 or 30 long. Indeed, it is believed that they extend from the confines of Georgia, along the eastern slope of this same range of mountains, into Carroll and Floyd Counties, in Virginia—a distance of 200 miles at least.

"A few more words, and I am done with the physical side of this matter.

* "I have been told that one piece of property, which was bought last summer for \$6,000, has been sold for \$1,250,000. It is almost fabulous, and yet I believe it is true, for some of the purchasers were on the ground when I was there, offering a million for the property."—*Letter to Bishop Otey.*

As might be supposed, speculation is rife in this region. A great deal of money has already been invested here, in purchases and in preparation to work. There are some 20 companies at work, or preparing to work. Of operatives, their families, their captains, agents and principals, there are now about a thousand at Ducktown. The next five years will probably bring a population of ten thousand souls to this town alone.

"What, you ask, is now, and will be, the condition and character of these people? I answer, Far better than might be expected:—better socially, morally, and religiously, than mining communities generally are. The miners are generally Englishmen, from Cornwall, Wales, and the Isle of Man. They are generally a religious people, sober, industrious, and, in their line of business, well informed; far more so than their countrymen who come from the manufacturing towns. They are exceedingly devout and reverential in their manner towards religion and religious things. In this respect, they present a wide contrast between themselves and some Germans and Northern people whom I meet here. One fact alone I will mention, which will serve as the key to their character and habits. They are all exceedingly fond of, and, many of them, proficient in, Church-music, especially of the good old English sort. Bating some indistinctness of expression or enunciation, their national fault, there is no better music to be heard anywhere. Imagine the effect of some fifteen or twenty good male voices, in full chorus, softened with half a dozen musical instruments, and you will understand what I mean.

"These good people are nearly all members of the Church of England. Baptized, nurtured, confirmed, married in the Church, they love and reverence her, and notwithstanding many of them are Wesleyans, I think the great body of them can be retained in the Church. I have the best reason to know that they cannot and will not amalgamate with that denomination that would be most likely to absorb them.

"I am happy to say that we are to have a church here. The money may be said to be ready, the site agreed on mainly, and given, while nothing is wanting but a builder. Of confirmed persons, who are and ought to be communicants, I know not how many there are, but I suppose some thirty or more. At my last visit, I baptized the children of two of the captains; while a number of others, it is said, will be brought forward next time. I have now officiated here five times, in three places, to large and deeply attentive congregations. Besides the good English people of whom I have told you, we have here a few zealous Churchmen from Providence, Brooklyn, and other places.

"I am almost ashamed to send you this, as its statements may appear so extravagant. But the truth must be told, if it do seem extravagant. But I back my communication with an extract scissored from the *Knoxville Register* of last week, which you may use as you please, as I beg you to do with this. Who now will send something to me, or to our good Bishop, to invest for the good of the Church? If these coal-fields and iron-mountains can yet be bought for fifty cents an acre, why should not Church people be securing some of them for the benefit of our Zion?

"I will send you soon maps and specimens from our mineral lands. I am, as ever, faithfully yours,
J. L. GAY."

New-Hampshire.

Manchester—Rev. J. G. Hubbard.

"THE importance of this station may be estimated from the two following considerations:—The large and increasing popu-

lation, (amounting, now, to about twenty thousand,) and the very considerable proportion of foreigners, Irish and English, residing here, who have a traditional attachment to the Church of their ancestors. It is true, this attachment often amounts to little more than a sentiment of reverence, which leads them instinctively to resort to the parish minister for the rites of baptism, marriage, and burial. Too many of them had fallen into indifference to public worship in their own land; and this has by no means been lessened by emigration. There is among them, however, a goodly number of consistent and worthy members of the Church. I have found, also, that some of the other class may be won back to a more religious life, by persevering attention; and their children may almost always be gathered into the Sunday Schools.

“We are still struggling against frequent removals, and against the hostile influence of large and wealthy societies around us; an influence very potent yet, in New-England. But we have attained a position which raises us above contempt, and, in some degree, we hope, are overcoming the prejudices of the past. The parish is decidedly, though slowly, progressing. Our Sunday School (numbering seventy scholars and nine teachers) is in a flourishing condition. During the past year, a parsonage has been built, and so far finished as to admit of our occupying it, since the early part of December. There yet remains some work to be done the coming spring, to complete the contract. The whole outlay incurred in building (including the house, lot, fence, and all incidental expenses) will amount to nearly twenty-one hundred dollars. Of this, I have collected about eleven hundred abroad. A large proportion of this sum was given by benevolent gentlemen in Boston. We are also indebted to members of St. Ann’s Church, Lowell, and of the Church of the Holy Communion, New-York, for liberal subscriptions towards this object. With what we can raise in the parish, we hope soon to reduce the remaining debt to three hundred and seventy-five dollars, the amount now due upon the lot. Considering the high cost of living; the increasing demands for rent in a place growing so rapidly as this; the fluctuating character of the population, often producing periods of depression, and the frequent transfer of property, imposing upon tenants the sudden

necessity of removal; the parsonage completed and paid for, will prove a most important and even indispensable means of giving stability and prosperity to the parish.”

Alabama.

Tuscumbia—Rev. R. A. Cobb.

“A VERY decided improvement has taken place, in the past six months, in the condition and prospects of the Church at this Station. Our congregations have steadily increased, and a deepening interest has been manifested, in various matters connected with the welfare and prosperity of the Church. Our debt has been materially reduced, and the present condition of things is such, that we may reasonably hope to see the whole paid off, and the Church building in all respects ready for consecration, by the time the Bishop again visits us. The most gratifying circumstance, however, is the amount of religious feeling which was developed at the Bishop’s late visitation. Services were held *eight* times in all, and *fifteen* persons were confirmed—the great majority being such as will doubtless prove real additions to the effective strength of the Church.

“A comparison of the present state of the Church at this point, with what was its condition only *two* years ago, fills us with the most hopeful anticipations for the future. *Then* we had no Church edifice, and our services were necessarily somewhat irregular—*now* we have a plain, but neat and comfortable, building, capable of seating more than two hundred persons, nearly finished, and paid for. Then, our congregations rarely averaged twenty-five persons—now they are more than three times that number. The number of communicants has also increased in the same proportion. Moreover, this has been accomplished in a town which, so far from increasing, is rather diminishing in population, and in the face of much ignorance, and no little prejudice. This whole region of country has been peculiarly under the influence of the ‘Revival System,’ and nowhere are its deadening effects more clearly manifested. The natural consequence has been, that the minds of the people are

not at all disposed to like the sober and solemn forms of the Church, which are so little calculated to minister to mere physical excitement. A reaction, however, is now taking place, especially amongst the more thoughtful and reflecting. And we regard the success which has thus far crowned our efforts as but an *earnest* of the greater harvest soon to be reaped.

“Although Tuscumbia will probably never increase much in population, yet its position renders it a place of considerable importance, especially as a centre of missionary operations. The country around is, for the most part, fertile, thickly settled, and rapidly improving. There are already several points in this vicinity where, there is good reason to believe, the services of the Church might be advantageously introduced. These, in conjunction with my other brethren now laboring in this valley, I propose to occupy as soon as possible. We have already organized ourselves into a Convocation, which is *practically* an ‘Associated Mission.’ And as there will soon be a railroad running through the entire length of this valley, we shall be furnished with great facilities for accomplishing our ends.

“The time, I hope, is now not very far distant when this station will be a self-sustaining and efficient parish, ready and willing to do its part in promoting the further spread of our Holy and Apostolic Church. To this end, at least, my own labors shall be unceasingly devoted.”



Iowa.

Muscatine—Rev. J. Ufford.

“SINCE my last report, there has been no very marked change in the condition of the Parish. The congregation is becoming more steady, in members and attendance, with a gradual increase of interest in the services of the Church. Here and there one is asking the all-important question, and I trust there will be a few ready for confirmation at the visit of the Bishop next month. There are difficulties to be encountered, and obstacles in our way, such as exist nowhere else but in a Western field; but all these could easily be borne and overcome, if God would

only grant us the outpouring of His Spirit. What we need, more than all things besides, is the quickening and refreshing influences of the Holy Ghost. Oh! that we might be *thus* remembered by all who love the spread of our Zion in this rapidly growing region. Will they bear us on their hearts at the mercy-seat, and plead with Israel's God in our behalf?

“Our Sunday School is improving, and commands much of my time and interest. We have over seventy scholars and nine teachers.”

Minnesota.

Shakapee—Rev. E. A. Greenleaf.

“IN my last report I mentioned being employed in building an additional room to our shanty, that should do for school-room, study, service-room, and such other uses as need should require. I succeeded in getting the boards together before winter was fairly upon us—put in a stove, made some benches, and thought we would have a comfortable place. The children were gathered for a day-school, and were by me instructed until it became so intensely cold that I could not keep them comfortable with all the fire we could make, the walls of our room being only one thickness of pine board. It was with reluctance that I felt obliged to suspend our school, especially as there was no other in the place. Our Sunday services have been held for the most part in a hall kindly offered us by one of the proprietors of our village. But it has to be used for many other purposes, and is in a very inconvenient place. We need a Church. There should be a Church in a place like this, which, though small now, promises soon to be a large and flourishing town or city.

“There is not one Church or house of worship of any name or description within the entire length and breadth of the valley of the Minnesota, by far the finest region in this whole beautiful territory. Many little towns are springing up along the banks of this river that the world will hear of at some future day. But not one Church yet. I should be most thankful to assist in building the first, although it were ‘a little one.’ We have the

generous offer of two lots. A laboring man has given me five pieces of hewed oak timber for the sills of the building, and it is my purpose, if the Lord will, that they be drawn from the forest and fixed in their place in a few days.

“We begin this work without knowing whether it will ever be finished. We may truly say, ‘except the Lord build the house,’ our labor and our hope are vain. We have been encouraged in this attempt by receiving two or three small donations from friends who feel and manifest an interest for the Church in this field that we have chosen. We feel strongly moved to begin a work that may remain here. Our hope and prayer to God is, that we may see it finished. Any who are able and willing to help us, will be thankfully welcomed to a participation in our work.

“The poor we have with us, and nearly all are struggling for shelter and for bread. If Churches are not built for the people here, they go without them. There is much indifference in this land—much error. Strange opinions are entertained, but there is an open field for the Church to do a great and good work.”

St. Anthony's Falls—Rev. J. S. Chamberlaine.

“The goodness of God permits me, in health and some courage, once more to make my yearly report of Missionary work. Would that in doing this my own inefficiency were less painfully present to me! I have not, however, been left to myself, but so far helped as to be able, at the end of a year of more than usual depression and anxiety, to make a ‘good report.’

“A year ago, our communicants were only ten; now they number twenty-two, and I expect in a short time to welcome three more as such to that holy sacrament. During the same time twelve have been baptized and five confirmed.

“This progress of our day of small things is, I trust, healthy, and the promise of a speedy maturity of strength for self-support, to be realized in due time.

“Our family school for girls has not much advanced since my last report, for want of means. We have, however, one carpenter at work, who will finish, we hope, in a few weeks. The painting, plastering and furnishing will then remain to be provided

for—cost about \$400. For this we must be content to wait. How long, I cannot tell.

“I have commenced monthly services in the new settlement on Lake Minnetouka, twenty-two miles distant from this place, and five miles from the St. Peter’s. A year ago I believe there was not a single settler there, and even now my way thither, for the last eight or nine miles of it, is through an unbroken solitude—and yet twenty-five persons at least, I think, were assembled for services on my last visit; and so fertile, healthy and altogether lovely is the country, that it must soon have a large population. The sects have as yet no hold there. The Church for once is before them.

“There are in the settlement at least six communicants of the Church, and these would be increased, I believe, immediately to a dozen by the proper facilities and pains. But before anything can be hoped for of a permanent character, there must be a house for divine worship. This is indispensable to a degree that can hardly be understood in towns, where houses of some kind or other can be obtained to answer at least a temporary purpose for services. In a frontier agricultural settlement there are literally no houses, only cabins. Such a Church as would be suitable for this settlement it is thought could be built for \$300, in cash—this being the price of the materials—an excellent and zealous Churchman having undertaken to do all the work. About \$100 of this money might be raised among the people, and a Churchman of St. Anthony has conditionally offered \$50 more, leaving only \$150 unprovided. Shall this door, thus opened, be effectually entered, and the Church’s vine planted and nourished there? or shall it be left, as is so commonly the case, until the wild growth, always luxuriant and hardy, which will in due time take possession of it, shall have a thousand-fold increased the difficulty of the work? It is for the Church at large to answer. The poor Domestic Missionary, half fed and clothed as he is, has no voice in decisions which involve an expenditure of money. I can only say, for my part, that God willing, I will endeavor to maintain such services as I have now begun; though twenty-two miles is a long way, and my poverty permits me to travel *only on foot.*”

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from April 15, 1854, to May 15, 1854:—

Maine.

Oldtown—St. James's... 2 00

Massachusetts.

Greenfield—St. James's... 30 00
Springfield—Christ Church... 131 20 161 20

Vermont.

Fairfax—Christ Ch., ½... 5 00
Middlebury—St. Stephen's... 24 00
Do., for Brownsville... 1 00 30 00

Connecticut.

Cheshire—St. Peter's... 31 17
Fair Haven—St. James's... 5 00
Hartford—Trinity College Missionary Association, Easter offerings, for Oregon... 7 00
New-Preston—St. Andrew's... 5 70
" For Nebraska... 3 00
Washington—St. John's... 1 31 53 18

New-York.

Brooklyn—Holy Trinity, Easter offerings, S. S., for Oneidas, 23 50
Fishkill Landing—St. Anna's... 75 00
Green Point—Ascension... 5 71
Hudson—Christ Ch., for the Jews... 7 35
Do., an individual.. 1 00
Morris—Amos Palmer, Esq... 10 00
New-York—St. Mark's monthly offerings, for Iowa... 50 00
St. Stephen's... 90 00
" S. S... 10 00
A thank-offering for Dom. Miss, motto, "The silver and the gold are the Lord's," 20 00
Oxford—Anonymus... 10 00
Prattsville—Grace Church, for Cal... 4 00
Schenectady—St. George's... 15 00
Sackett's Harbor—H. XX... 5 00
Troy—Christ Ch... 33 04
Ulster—Trinity, ½... 8 75
Walden—St. Andrew's... 11 61
West Troy—Trinity... 36 79 416 75

New-Jersey.

Newark—Christ Ch., S. S., for Oregon... 2 70

Pennsylvania.

Birdsboro—St. Michael's... 5 00
Morlattin—St. Gabriel's... 8 00
Pottstown—Christ Church... 17 00
" M. and A., a thank-off., 13 00 43 00

Maryland.

Nanjemoy—Mrs. Sarah Dyson... 5 00
Washington—Trinity S. S., for Oregon... 20 00 25 00

Virginia.

Portsmouth—Trinity... 30 00
Richmond—Miss L. Raudolph... 5 00
Monumental Church... 5 00 40 00

South Carolina.

Beaufort—A friend to Missions, for E. M. A... 9 00
Charleston—St. Philip's, Good-Friday coll., for the Jews... 38 93 47 93

Ohio.

Akron—St. Paul's... 3 25
Cincinnati—St. Paul's... 66 17
Columbus—Trinity... 10 82
Cross Creek—St. James's... 6 60 86 84

Mississippi.

Natchez—Trinity... 361 20

Kentucky.

Louisville—Christ Ch., a member... 20 00

Alabama.

Carlottesville—Trinity... 9 55

Tennessee.

Memphis—Calvary... 77 00

Louisiana.

Plaquemine—Emmanuel... 10 00

Illinois.

Marine... 4 00
Oakdale... 3 00
Vandalia—Grace Ch... 3 00 10 00

Wisconsin.

Delavan... 1 47
Elkhorn... 4 00
Racine College... 5 18 10 65

Minnesota.

St. Anthony's Falls... 23 00
St. Paul's... 12 00 35 00

Legacies.

Interest on bond and mortgage, from the estate of Joseph Voorhees, late of Shrewsbury, N. J... 90 00

Miscellaneous.

From the E. M. A., \$225; for Dom. Miss., sent anon., to Rev. W. L. Bostwick, \$5 .. 230 00
" A small box of clothing, made by a family of children during Lent, for some domestic Missionary having a large family of children."

Total... \$1,762 00

Total since October 1, 1853... \$30,460 15

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1854.

ANNUAL MEETINGS OF ENGLISH SOCIETIES.

A FRIEND has supplied us with an English paper of later date than that of our own publications, from which we gather some particulars of interest respecting two of the great English Societies for promoting the extension of true religion. In the report of the proceedings of one of these,

THE BRITISH AND FOREIGN BIBLE SOCIETY,

we find statements of a most animating character. The total amount of receipts for the year just ended had exceeded two hundred and twenty-two thousand pounds sterling, or more than a million of dollars—while among those making contributions or returns for copies of the Scriptures, we find the converted natives of Raratonga sending over £200; and the converts at Sierra Leone transmitting for the same object £400. In the course of the meeting, the Rev. J. Milne, a Missionary from China, made some observations respecting the history of

PROTESTANT MISSIONS IN CHINA,

which deserve attention.

He spoke of two particular points in the present history of China, viewed in its religious aspect.

The FIRST is *the revision of the Scriptures* during the last eight or nine years in the Empire of China. After laboring for six years on that translation, the Committee broke up, praying and expecting that a time was at hand, when God would favor that work and show his own approval of it. Its completion was

effected in the beginning of last year ; and within two or three weeks after the Committee had separated, intelligence came from the very interior of China, most suddenly and unexpectedly, that there were there men professing the Christian faith—men who had the Scriptures and many portions of our tracts in their hands. All this was encouraging : it was inspiring to all in that part of the country, and they could not but recognize in this the finger of God, as it were, testifying that it was His work, and that He intended to bless it amongst the population of that empire.

The *second* event referred to, was the *politico-religious rising* in the interior of China. After a rapid sketch of the insurrection, from its origin to the latest dates, the Missionary went on to speak of the religious character of the movement in terms which go far to confirm the views presented in our last number. Greatly to the surprise of every Protestant Missionary in that country," he said, "we found that the insurgent party had set up a new religion. They had broken loose from all the bands of superstition ; they were determined to put down idolatry : they went from one place to another, upsetting their idols, ransacking their temples, emptying their monasteries, discarding their priests ; and now they are iconoclasts in that country.

"But not only so : while they were abjuring idolatry, they at the same time professed, and in their public notifications gave out, that the living and the true God was the only God to be worshipped by the people ; and more than this, they prescribed a sacred ritual for His service, and set apart one day in seven as a holy day. Besides this, from extracts found in their tracts, and from portions of the Scriptures obtained from their own hands, it was ascertained that the religious movement in which they were engaged was brought about by our oldest tracts and writings, and the Scriptures that had crept into the country, without the knowledge of a single Protestant Missionary."

The Missionary then alluded to the noble grant recently made by the Society of a million of copies of the New Testament for the Chinese, and to the inquiry which would naturally arise, whether there are facilities equal to the diffusion among them of such a number. In reference to this he remarked, "The issue of that conflict is in the balance : the state of affairs in that country is

still in doubt; and however one may wish in his heart that the cause of the insurgents, which he thinks is the cause of right and justice, and religion, may gain success, still it is not in the power of any human being to divine whether the victory be for the Insurgents or the Imperialists. But taking either view of the case, still," said the speaker, "I believe that God has designed a noble grant for some great era in that country—for some wide opening by which the Bible shall be diffused among the people hitherto living in darkness and ignorance."

Take the first hypothesis, that the Insurgents gain the victory, and suppose that Hung-Sew-Tsuen shall mount the throne of China. There are one or two points connected with his government which give full confidence that as far as he is concerned, this work shall not be vain. He is evidently a man who has had light thrown into his heart and into his mind, and he has no objection to receive more light and information; and should he ascend the throne, there is no fear of Bibles being prohibited or Testaments excluded, and no apprehension that they shall be torn away from the hands of his subjects. There will, moreover, be then an Emperor in China with the most large and liberal views of all foreign people. He looks upon them now as brethren, and as kindred of the same flesh.

In proof of this, two extracts were submitted from one of the tracts published by the Emperor, with regard to the animosities among clans and kindred. "How can this be?" he says; "it is only because men's views are small and their hearts tiny. On this account, this nation hates that nation, and that nation hates this!" Then, with reference to all foreigners, he says: "If you speak of ten thousand nations, what is it? They are all but one family. The Almighty God, he is the common father of all under heaven. Near us, we have the Chinese nation, that is what God Almighty rules and governs: afar off, you have foreign nations, and it is so with them, too. 'God over all,' cherishes and nourishes distant people: 'God over all,' nourishes the Chinese people, too; and although under heaven there may be a great many men, yet they are all one fraternity; and, under heaven, though there be many sisters, they are all one sisterhood." This is from the writings of the chief; and in further evidence of this, there are principles adopted in these writings which the in-

surgent leader is not ashamed to say he has derived from foreign books ; while in recommending the Gospel to his countrymen, he speaks of it as “the foreign religion.” Besides this, certain doctrines, such as Monotheism and Anti-Idolatry, he not only maintains from the books of the ancient sages, but further confirms them by quotations from the Scriptures of the foreigners. Now should this man ascend the throne of China, and carry out in sincerity and truth these principles, what is there to fear for Bibles and Testaments ? for in that case, foreign books and foreign societies will never be prohibited.

Then, again, if he ascends the throne, he will be an Emperor who has already the Scriptures in his hands. “When,” said the Missionary, “we first heard of the movements of the insurgents, and the ‘Hermes’ came down from the North of China, it was suspected that they had only a portion of the Book of Genesis ; but lately, it has been fully ascertained that they have the whole of the Pentateuch, and portions of the Gospels. There is one other point peculiarly encouraging. If he should ascend the throne, he will be one who prints the Scriptures. Upon the title-page of those Scriptures he has placed his sign and stamp, the insignia of his government.” And here the Missionary produced a copy of the Book of Genesis, published by the insurgent leader, with his insignia of authority upon the title-page, an incident which excited much attention, and which led to these earnest words of the speaker :—“Who knows what happy results may arise from this ? Who knows but that this very chief himself will send you an autograph letter, offering to undertake the printing of your million of Testaments ? And who knows but that this royal printer himself will imitate our example, and establish a Bible Society in China for his own people ? And who can tell but that, two or three years hence, it may be your privilege to elect that Emperor as an imperial president of your Society, seeing that we make kings nursing-fathers, and queens nursing-mothers to our Bible Societies ?”

While, however, Mr. Milne thus strongly presented the encouragements, in the event of the complete success of the insurgent leader, and his rule over 360,000,000 of people, yet he did not overlook the other side of the question. He did not forget that the issue was still in uncertainty, and that many clear-

headed men in China, even among the Missionaries, had serious misgivings as to the ultimate result for the insurgents. Still this speaker contended that the Tartar Emperor would, for the sake of his own people, never renew his restrictions upon foreign intercourse. Foreign commerce is too much extended amongst them. Besides which, the feelings of the people with whom foreigners had been so long associated at the five ports, would not permit the Emperor to violate the existing treaty. Mr. Milne added other considerations to show that the interests of the country had been so manifestly promoted by freedom of intercourse with foreigners, that in any event no change could be made, except such as would diminish present restrictions; while already a knowledge of the Scriptures had been so widely diffused, that it could not but spread among a reading people.

On the whole, we cannot but be confirmed in our belief that the present civil commotion in China is to result in the wider opening of the door for the efforts of Missionaries. Probably, the separated bands of insurgents who have possession of Shanghai and Amoy, and who seem to have nothing in common with the main body under Tae-Ping-Wong, except opposition to the Tartar Dynasty—probably these will be overcome by the Imperialists. Nor has there anything appeared about them to excite our sympathies; but we cannot but believe that the knowledge of divine truth, which so widely and undeniably exists among the immediate followers of the chief, is there as a leaven to work for the glory of God.

CHURCH MISSIONARY SOCIETY.

The anniversary of this Society was held in Exeter Hall, London, on Tuesday, May 2d.

The Annual Report was read by the Rev. John Venn, and presented many interesting statistics, one of the most gratifying of which was a very large increase in the income of the Society. The receipts from all sources are reported as £123,915 18s. 11d., about \$620,000, being an increase of £2,983 15s., or say \$15,000 on the amount received last year.

The gross expenditure for the year was £131,783 13s. 11d., or \$658,915, being an excess of expenditure over income of £7,867 13s. 11d., or \$39,335. This excess of expenditure in-

cluded several special grants out of the balance in hand on the 1st of April, 1853.

In the year just closed, the current expenditure has, probably, been covered by the current income; but there was reason to believe that the current expenses of the present year would be considerably increased by the enlargement of the Missions, whilst the balance in hand, exclusive of the working capital, was only £3,292, or \$16,460.

Stations and Missionaries.—This Society now occupy 118 stations, and employ 103 English Clergymen, 49 foreign Clergymen, and 24 native Clergymen, giving a total of 176.

The report shows that there are also in connection with this Society, 30 European laymen, schoolmasters, &c., 14 European female teachers, (exclusive of Missionaries' wives,) 1661 native and country-born catechists, (exclusive of two principal Missions, of which the returns have not yet arrived,) 107,000 attendants on Christian worship, and 17,124 communicants.

Comments are made on the suppression of the slave trade on the West Coast of Africa; the extension of the Yoruba Mission, and the enlargement of the Palestine Mission; the political privileges granted to the Christians in the Turkish Empire; the success of itinerant preaching in India; the forwardness of the converts of Southern India to contribute to the endowment of the native Church; the promising character of the converts of Punjab, Sikhs, and Mulois; the support of the Society received in that province; the opening afforded by the national movement in China; and finally, on the prospects which the present war would create. To these points we shall give larger attention hereafter.

AFRICA.

JOURNAL OF THE REV. H. R. SCOTT.

THE passages from Mr. Scott's Journal which follow will show the result of the religious interviews with natives, which were reported in the last number of this paper.

Missionary Experience.

November 7.—Had a visit from Dâba, to-day; and a long conversation with him on religious subjects, and was sorry to find him less interested

than I had hoped he was, from what he said to me a few days since. But whilst there is but little evidence that he is much, if at all, under the influence of the Spirit, he seems to be fully convinced of the truth of the Gospel, and desired to be instructed in its blessed truths. As an evidence of his sincerity, he keeps no Greegrees, and endures a good deal of annoyance on that account from his people. He will probably be able to read the Bible in a short time, and we cannot but hope and pray that the word, through the power of the Spirit, may soon awaken him to a sense of his lost condition.

November 9.—Preached at Kuia's town this afternoon. For the last two or three weeks the congregation has been larger than usual. One cause of the small attendance at this place, is its vicinity to the large town, where a number of its people are in the habit of attending service.

November 10.—Preached this afternoon at Nyaro. At the conclusion of the service a man endeavored to amuse the people by assuming a very devout attitude. I assured him that God saw him, and if he persisted in such a course, he would without doubt receive the punishment he deserved. He seemed for the moment impressed, and said he would never do the like again.

November 19.—Went to Nyaro this afternoon to give notice of the approaching Sabbath; and had a conversation with a number of men, who seemed almost perfectly indifferent to their eternal interests. The Missionary often returns from his visits to heathen towns with a heavy heart, and, like the prophet, is disposed to ask the question:—"Can these dry bones live?" But at such times he finds comfort and encouragement in the cheering promises of God's word. When by faith he realizes the precious declarations of the Spirit in regard to the extension of the Saviour's kingdom, he goes on his way rejoicing, feeling assured that, though he may not live to see the fruits of his labors, "they are not in vain in the Lord."

November 20.—Preached at Nyaro this morning, and at Kuia's town in the afternoon. Congregations large and attentive at both places. But whilst they are generally attentive hearers, few seem to be impressed by the truth. "Paul may plant and Apollos water, but God alone giveth the increase."

Return of Bishop Payne from his Visitation.

We were rejoiced this morning to hear of the safe arrival of the Bishop at Cape Palmas, (having been absent from us for nearly three months) Went to the Cape to meet our Presbyterian brethren,—Messrs. Williams and Clemens, with their wives, on their way to the Corisco Mission. May our covenant God ever be with them, to sustain them under all the trials that await them, and to bless their efforts in His cause!

November 23.—Had a visit from Freeman, this afternoon. He continues to give good evidence of having passed from death unto life. The great desire of his heart, now, seems to be to bring his wife to the same blessed hope with himself. He is continually striving to awaken her; and brought her to me this afternoon, and says he wishes to bring her every day, that I may teach her. We trust that his great zeal may be blessed to many of his people.

Scenes at Cape Palmas among the Colonists.

November 27.—Preached at St. Mark's Church this morning, and at Mt. Vaughan Chapel this evening; and addressed St. Mark's Sunday School in the afternoon. In consequence of the sickness of Mr. Pinckney, and other causes, which have prevented a frequent attendance of the Missionaries

from Cavalla, the regular services at St. Mark's have been very much interrupted recently; but it is hoped that an arrangement will soon be made, by which the Church will be constantly supplied. Perhaps the colonists have never been so favorable to our Church as they are at this time, and we are convinced that there is no place on earth where her teachings are more needed.

November 28.—Preached in the largest native town at Cape Palmas this morning. The people expressed a desire to have a white Missionary settled among them; and from their conduct recently, there is ground to hope that they will be more profited now by the teachings of the Gospel than they have been heretofore.

Return of the Missionary to Cavalla—Dealing with Natives.

Returned to Cavalla this afternoon. When reached Grahway, I had an opportunity of seeing a manifestation of the spirit of heathenism. The people refused to carry me from this place to Cavalla, about three miles distant, unless I would take four men,—one more than we are in the habit of employing for a hammock. I, of course, refused to comply with their demand; and going into another part of the town, without any difficulty, I procured three men; but when they came where the crowd was collected, they were persuaded to break their engagement. I then went into a neighboring town and procured three other men, and gave them to understand why I came for them; and though they positively agreed to carry me, as they were about starting, they were persuaded by the same people to demand another man. I mention this as an illustration of their manner of dealing with new men. On almost every occasion they will take every possible advantage. But a few days since, my hammock-bearers from this town received double pay, by falsely telling the person who settled with them, that they had come all the way from Cape Palmas; and so eager were they to obtain more, they came to me with the report, that they had not received their full pay. Half of their pay being then taken away, they went away very quietly. Their great sins seem to be covetousness and lying. Perhaps there is not one in a thousand, who will not tell the greatest falsehood for a trifle.

December 2.—Preached at Nyaro this afternoon to an unusually large and attentive congregation. Whilst but few of the people in this town are yet willing to come out on the Lord's side, it is evident that their interest in spiritual things has greatly increased lately—leading us to hope that preparation is being made for an abundant outpouring of the Spirit.

December 4.—Preached this morning at St. Mark's, Cape Palmas; in the afternoon in one of the native towns, and in the evening at Mt. Vaughan Chapel.

December 6.—Was visited to-day by Teba, a young man in Nyaro, who has been for the last two or three months under conviction. He has recently given good evidence of being under the teachings of the Spirit, and would now be willing to make an open profession of his faith in Christ, but for one difficulty—he is not yet ready to give up one of his wives. He says if she will leave him of her own accord, he is willing to let her go, but he can't bear the idea of compelling her to leave his house. This is one of the greatest obstacles to the progress of the Gospel among this people. But the Spirit can enable them to make the sacrifice, and we have reason to hope that such will soon be the experience of this interesting inquirer.

Signs of Christian Character.

December 7.—Freeman informed me to-day of the treatment he received last

evening at the hands of his people, which looks very much like persecution on account of his religion. They compelled him to pay quite a large fine on account of his wife's gathering palm-nuts from a part of the forest which they say is forbidden ground; though he says he never heard before, of its being forbidden, and that another woman accompanied his wife to the same place for palm-nuts, and he heard nothing of her family's being required to pay. He, in a truly Christian spirit, quietly paid the fine, without any manifestation of indignation; and when asked why he did not defend himself, while the people were discussing the matter, he replied that it was not his, but God's *palaver*. And after he was fined, upon some one's asking where he would get money to buy provisions—it taking all he had to pay the fine—he said he would pray to God, and He would send him what he needed.

Never have I seen more simple and childlike trust in the promises of God, than is constantly manifested by this old man.

Preparations for an Ordination, and Baptism of Adult Natives.

December 8.—Have been engaged for the last three mornings with the Bishop and Mr. Hoffman, in the examination of Mr. Garretson Gibson for deacon's orders.

Engaged in the afternoon preparing Freeman and Gidaodi for baptism. The latter is a young man in Nyaro, who has been interested more or less in the subject of religion for the last two or three years, and has come regularly to the Mission Station on Saturday evening for instruction. He has recently had a severe attack of sickness, and since his recovery has expressed a desire to make a public profession of his faith in Christ.

December 9.—Great excitement prevails in the town this morning, from a report that the Grahway people are approaching with an armed force. Whilst I am writing I see men running in various directions, clothed in their war-dress, and armed with guns and cutlasses. These people have long been quarrelling, and annoying each other in various ways; but until yesterday there seemed little prospect of its resulting in war. May the Lord overrule this evil to their spiritual and eternal welfare!

Since the above was written the armed forces have returned to the town, having found the report in regard to the approach of the Grahway people to be unfounded.

December 11.—Attended service in the large town this morning. After a sermon on the subject of baptism, to a large and attentive congregation by the Bishop, Freeman and Gidaodi came forward, and in that rite solemnly dedicated themselves to the service of the triune God. The latter assumed the name of William Meade.

May the Lord abundantly sustain them under the trials that await them, and make them chosen instruments for the advancement of His cause among their people!

December 13.—Preached at Kuia's town this afternoon. We had a pleasant visit this evening from Capt. Gardner, of the English squadron, who has been for some weeks past trying to punish the Taboo people for the massacre they committed a few months since. They all left their towns and fled to the bush. He has since had them all burned, and is now trying to get possession of the leaders in the massacre.

Funeral of a Chief.

Weir, the King of the Cavalla towns, died to-day. He was a man of great weight of character, a friend to our Mission, and an advocate for peace. He believed the Gospel to be true, but said it was too late for him

to attend to it. Great preparation is being made for his funeral, which comes off day after to-morrow. Went to his house this afternoon, where I witnessed a scene which can better be imagined than described. As is the custom on such occasions, the women related to the deceased were collected around his body—to the number of forty or fifty—rolling in the sand, and making the air resound with such lamentations as I have read of, but never before heard. Some doubtless felt what they expressed, but with the great majority it was the expression, with very little of any feeling of grief.

December 15.—A great number have come to-day from various directions to attend the funeral. Guns are being continually fired, and a drum beat.

December 16.—The body of the deceased king was taken this morning to an open plain in the vicinity of the town, where an arbor was erected over it, and a table placed near it, on which was his hat, two umbrellas, a stool, a bottle, and a few other articles from his possessions. Then the regular exercises commenced, by some one or two hundred of the men, in full war-dress, performing around the body military evolutions peculiar to the heathen, and keeping up a constant firing over and upon the body, dancing and hallooing, and making addresses to the deceased—all seeming to be striving to drive away everything like serious reflection. These warriors were smeared all over with a species of black paint, and had a great number of skins of wild animals hanging around their waists, and a frightful head-dress made of feathers, skins, deer horns, &c. Altogether, they presented such an appearance as we might imagine to belong to fiends, rather than to human beings. Besides these, there were collected perhaps a thousand persons, of all ages and sexes—all, with few exceptions, manifesting the greatest delight at the exhibition. About twelve o'clock, the native schools from Rocktown, Mt. Vaughan and Cavalla,—being all at this place, to attend a celebration—all marched down in procession, with their banners, when Bishop Payne delivered an appropriate address to the large audience assembled. After this they continued firing, and playing around the body, and having mock battles, for about two hours. They then sent word to the Bishop that they were about to inter the body, and requested that he should come and address them again. Being engaged in the examination of the schools, he sent the messenger to me, and I went down and delivered them a short address. After which, a brother of the deceased made him an address; in which he alluded to the difficulties which had occurred between them, and said they were all settled now, then concluded by pouring water on two or three sticks of wood, which were burning at one end, and throwing them away. The body was then conveyed to the grave, and interred with a quantity of rice, palm oil, beef, and rum, for the use of the spirit on his visits to the grave.

From this dark scene I returned to my home, feeling that there is nothing better calculated than a heathen funeral to lead the Christian to realize and cherish the blessings of the Gospel.

December 20.—Attended the examination of Mr. Horne's school to-day, and was much gratified at the progress made by most of the boys.

Went with Mr. Horne this afternoon to one of the native towns; and after a sermon from him, I made some remarks to the people.

Consecration of St. Mark's Church.

December 21.—Returned to the Cape this morning to attend the consecration of St. Mark's Church, but being delayed by a shower of rain, did not reach the Church in time to take part in the services. A very appropriate

and excellent sermon was preached on the occasion by Mr. Hoffman. The interior of the building is nearly completed, and presents a beautiful appearance, and the exterior has been completed with the exception of a steeple, which has not been erected for the want of means. Though an effort is now being made to raise the amount needed among ourselves, and it is hoped that the steeple will soon be erected.

This evening, a majority of the clergy in the neighborhood of Cape Palmas, with two or three laymen, met at Mt. Vaughan to consider the subject of the establishment of a convocation for the Churches at and in the vicinity of the Cape. All were agreed that it was expedient to establish the convocation, and a constitution was prepared, to be presented at a meeting to be held at the same place on the evening of the 23d.

Examination of the Schools—Thanksgiving Services.

December 22.—Attended the examination of the schools at Mt. Vaughan to-day. The number examined in the two schools (male and female) was probably between sixty and seventy, connected with the High School. There are eleven beneficiaries, some of whom, we trust, will become faithful Missionaries in this dark land.

December 23.—To-day, being set apart by the Governor as a day of thanksgiving, service was held in St. Mark's Church, and a thanksgiving sermon preached by Mr. Horne.

In the afternoon, the Mt. Vaughan and St. Mark's Sabbath Schools united in a celebration. At half past two o'clock they assembled at St. Mark's, where I delivered an address to the parents and teachers. There was then a procession, with four handsome and appropriate banners, to Mt. Vaughan, (about three miles distant,) where arrangements had been made for their accommodation, in a beautiful place under the shade of a number of tamarind, lemon and orange trees. After singing, the children were addressed by Mr. Garretson Gibson and Bishop Payne. Presents of small books were then made to them. After which, came on the refreshments, consisting of cakes, lemonade and Mongo plums. About sunset they all dispersed. The whole number connected with the schools is about one hundred and ten. The meeting appointed for this evening was held—four clergymen and two laymen being present. It resolved that a convocation, to be called the Cape Palmas Convocation, should be established; and the constitution prepared at a previous meeting having been read and amended, was adopted as the constitution of said convocation.

Assumption of a Parochial Charge.

December 24.—Spent a good part of the day in visiting the members of St. Mark's Church.

December 25.—Bishop Payne preached in St. Mark's this morning, and confirmed nine persons. In the afternoon I preached in the same place, and in the evening a Missionary Meeting was held, and addresses were delivered by the Bishop, Mr. Joseph T. Gibson, and myself. I was appointed to-day as the Rector of this Church, and expect in a few weeks to move up to the Cape, where, in connection with my duties as pastor of this congregation, I hope to preach regularly in the native towns. Perhaps no country on the globe presents a stronger claim for Christian effort than this colony. It consists of about 850 persons, surrounded by thousands of heathen, with whom they are brought into daily intercourse. Their children soon learn the native language, and being daily associated with heathen children, quickly acquire their habits. In order that the evil influences

from this and other sources may be overcome, and the colonists be made a blessing to the heathen, they need much faithful religious teaching. May the Lord give me grace so to labor among them, that when called to render my account, "it may be with joy, and not with grief!"

JOURNAL OF THE REV. C. C. HOFFMAN.

From the Journal of the Rev. Mr. Hoffman, part of which was given in the last number, we gather the following additional particulars respecting the school examinations; and also of the interesting religious services at CAPE PALMAS towards the close of the year:—

December 16th, 1853.—Green Hill School, under the care of N. S. Harris, a native teacher; the following are the names of the boys, viz.: Ed. T. Parker, H. Stringfellow, Richard D. Duane, Samuel Clemens, William Nelson, Wm. A. Muhlenberg, John H. Smith, Geo. A. Perkins, Jos. Packard, Emanuel Holmes, Alpheus Jude, Dudley A. Tyng, Punchard Andover, Hiram P. Harold, Jas. Roxbury, Albert Smedes.

Prizes were given to Ed. T. Parker, H. Stringfellow, and William A. Muhlenberg, for good behavior and rapid advancement. Few of them have been over six months in school—some only two or three. They are all little children, with the exception of Parker and Stringfellow, who are not more than fifteen years of age.

After the examination was over, dinner was provided in the school-house for all the children, and at five o'clock they were gathered to take a walk. Marching in procession along the sea-shore, and returning to the station, they gathered round the Mission building, and sang the "Happy Land"—their banners standing at the head of each school. The motto on that of the girls was, "One fold and one Shepherd;" that of the boys, "One God and Father of all;" of Green Hill, "A little one shall become a thousand." The Rocktown boys carried a red and white flag. The "Happy Land" being sung, they walked in a line to the school-house. When seated, sang the 111th hymn from the Prayer-book—"Glory to the Father Give," &c.; when C. F. Jones made an address to them in their own language, and the services were concluded with a prayer in Grebo. Before dismissal the boys received their prizes, and a hymn was sung. Thus finished the exercises of the day.

Saturday, Dec. 17th, '53.—The Rev. Mr. Scott went this morning to the Cape; the Bishop and myself expected to follow in the afternoon, in order to be present at confirmation the next day at St. Mark's; but the Bishop was prevented from going by sickness, and I remained to take the services of the station on the following day.

In the afternoon visited the town, and was joined in my walk by Thomas Freeman, the native who, the Sunday before, with William Meade, another native, had been baptized by the Bishop. Both these came in the evening to me for instruction.

We bless God for having given to these two, grace boldly to come out before their people and confess their faith in Christ; and that He Himself, by His Spirit, has taught them, we doubt not.

Sunday, 18th.—Both the Bishop and myself sick. C. F. Jones conducted services in the native town, and Mr. Rogers the morning Bible Class and afternoon Sunday School. Although feverish, I had strength to preach at night.

Tuesday, 20th.—The Bishop started on horseback for the Cape this morning; Mr. Rogers and myself followed in the afternoon. We reached Mount Vaughan before dark. I preached that evening, Mr. G. W. Gibson reading the service.

Consecration of St. Mark's, and Christmas Services.

Cape Palmas, Wednesday, 21st Dec., '53.—This was the day appointed by the Bishop for the consecration of St. Mark's. Services commenced at 11; Rev. Mr. Pinckney read the prayers, myself the lessons, the sentence of consecration, and the sermon; after which the Bishop made an address, and a collection was taken up to the amount of \$38 for the building of a belfry.

In the evening, at Mount Vaughan, the Bishop, Mr. Scott, and myself, with a few members of the Church, met to draw up articles of association for a convocation, to be styled the "Cape Palmas Convocation."

Thursday, was the examination of the Colonial Schools at the Mount, Friday, Thanksgiving and Sunday-School celebration, and the following Sunday (25th) confirmation at St. Mark's, and Missionary meeting in the evening. Of these, however, I leave it to Mr. Scott to make mention of in his journal, as a note from Mrs. Hoffman, informing me of her being quite unwell (and alone) at Cavalla, obliged me to leave very early on Thursday morning.

On my arrival at 9 o'clock, A. M., found Mrs. H. better, but before evening fever coming on again, I determined not to return to the Cape. I had our usual Thursday evening services in the school-house that night. On Saturday afternoon, (24th,) employed the children in dressing the school-house, and, for the first time for many years, celebrated Christmas at the station, usually the Missionaries all meeting at the Cape. Our services commenced at 7 o'clock in the morning, villagers and children being present, After the morning prayers were said, the motto on the wall, "Emmanuel." formed the subject of a short address. At 10 we all went to Church at the native town; the sermon was appropriate to the day. Sunday School was held at half past two, at which upwards of a hundred strangers and town children were present, besides our own. The former were addressed both by myself and Musu. Our evening service was held in the school-house, when I preached and read the service.

CHURCH OF ENGLAND MISSIONS.

FROM a recent journal of the Church Missionary Society, we collect the following general view of the present condition of the

CALCUTTA AND NORTH INDIA MISSION.

The aspect of this Mission field during the past year has become increasingly interesting. There is enough to indicate that the fall of Hindooism is approaching. Its foundations have been undermined by influences and efforts of various kinds. As when the foundations of an inhabited house are interfered with, the building still holds together for a time; but there are various premonitory symptoms of its downfall—cracks

and fissures perceptibly increasing, little particles of earth strangely falling out without any apparent cause, showing a gradual weakening and separation of the parts—until at length, suddenly, and with a fearful crash, the whole building is levelled with the ground—so will it doubtless be with Hindooism. There is enough to show that it is losing its hold on the native mind; that a large portion of that superstitious influence on which it rested has been removed; and that men's eyes are beginning to perceive its absurdity and evil.

Collaterally with this, Christianity is rising into importance, and commanding more of interest and attention. The results which have been attained, and the congregations which have been raised up in various quarters, are assuming more and more of a settled aspect; and it is no small cause of rejoicing that, in the *valley of the Ganges*, are to be found, *in connection with the Church Missionary Society alone*, not fewer than twenty or thirty congregations, numbering some 6,000 or 7,000 native Christians. The older settlements are beginning to send forth offshoots. New Stations are being formed, and new places of importance occupied. The desire amongst the educated Hindoos in Calcutta and its vicinity to possess the Bengali Scriptures, and their increased circulation in consequence, are proofs of a growing spirit of inquiry, and of a solicitude to search for truth. Evangelist Missionaries itinerating throughout the country districts, and giving a broad-cast publication of the Gospel to the people of the land, have met with remarkable encouragement. Willing hearers are found in places where, a few years back, the Missionary would have been met with contempt, or even rudeness, and entreaties have been urged upon him to remain and give more permanent instruction; while that work of individual conversion, which, however feeble at times, has never wholly intermitted, is extending now from the lower to the higher classes of native society, and educated natives come forward to testify their belief in Jesus as the alone Saviour.

NEW-ZEALAND MISSION.

The following general view of the present condition of this Missionary field affords some facts of some interest:—

On the 8th of August, 1822, the Rev. William Williams, now

Archdeacon Williams, received the instructions of the Ch. Miss. Soc. on his departure for New-Zealand. On the 6th of August, 1853, the Archdeacon's son, the Rev. Leonard Williams, received the instructions of the Committee on his departure for the same Mission field. During this period a great change has been accomplished in New-Zealand. The instructions delivered on August 8th, 1822, expressly stated that there was not then a single Christian convert amongst the natives of New-Zealand. At the present moment the remnant of heathenism left among them is so small, as not to interfere with their being pronounced a professedly Christian people. A corresponding influence has been exercised on the national character. Cannibalism is extinct, and the sanguinary spirit that gladly availed itself of every pretext to break forth in deeds of blood is laid. The New-Zealanders have exchanged the spear and club for the ploughshare and the reaping-hook; and tribes which once wasted the districts of their neighbors, are diligently employed in the cultivation of their own. Christian Sabbaths and Christian ordinances are generalized over the island, and this national profession is inclusive of a large proportion of genuine godliness. If it be asked by what means the change has been accomplished, we answer, by the preaching and teaching of "Jesus Christ, and Him crucified;" and God's promised blessing on the same.

The work has been a rapid one; for, fifteen years back, the main portion of the island was lying in unbroken heathenism. With numbers the knowledge of Christianity is imperfect, and the influences it exercises on the character and habits slight and unsatisfactory. The whole work needs strengthening and consolidation. It is like the arch of a bridge which has just been perfected: it is too fresh for the supports to be removed with safety. They must remain until, by the blessing of God, this profession of Protestant Christianity shall be so confirmed and established in the native mind, as that it shall become permanent, and transmit itself from father to child, and from generation to generation.

MISSIONS IN BENGAL.

CALCUTTA—THE HINDUSTANEE MISSION.

THE following Report—the first of a series—is from one of the Bengal Missions of the *Society for the Propagation of the Gospel*. The writer is the Rev. W. O'Brien Smith, and it is dated from Calcutta, July 28th, 1853.

Pastoral Work.

“During the last quarter the usual services in Hindustanee and Bengali have been conducted in St. Saviour's Church. On Sundays we have had three full services, viz., a Hindustanee service at 7 A. M., and again at 5½ P. M., and a Bengali service at 10 A. M. We have also had a weekly service on Fridays, with observance of holy days. On Fridays and saints' days, instead of sermons, the people have been catechized after service. I have noticed, however, that the congregation on catechizing days is very small. The people have not long been accustomed to this mode of instruction, which was introduced a little more than a twelvemonth ago, and do not like being questioned in the presence of others. But I hope we shall gradually get over this difficulty.

“The members of both congregations, especially the sick, have been visited at their houses. On such occasions I usually read a portion of Scripture, and have prayers with the people. At the house of one of the converts, a respectable Hindustanee lady, I have frequently been called upon to answer frivolous objections (infidel in their tendency) brought forward by a young man of European parentage, who has married the grand-daughter of the lady above mentioned. I was at first somewhat alarmed when I found a semi-skeptic living in the same house with some of my congregation; but I soon discovered that he was not likely to do any mischief in the family, the members of which were most anxious that he should be brought to acknowledge the truth, and begged me to speak to him on the subject. I have had several conversations with him on religious subjects; and I am convinced that, with a little instruction and careful looking after, the poor young man will be reclaimed, and brought back to the path from which he has strayed. He is a person of no education, and quite incapable of thinking or reasoning correctly on any subject. He must have fallen into bad company; and free-thinking associates have poisoned his mind. May it please God to establish his heart again!

“Two members of our little flock have been removed by death during the brief space of three months. One was the wife of a Reader employed by the *Church Missionary Association*. She was a very simple-minded, humble Christian, unexceptionable in character, and quite an example to others. Her end was in keeping with her life: it was peace.

“I have at present three Catechumens. One is a female from the upper provinces; she was brought down by a soldier of one of the regiments now at Rangoon. She was left in Calcutta with the widow of a sergeant, and was by her brought to me for instruction, with a view to baptism. The other two are a Mussulman woman and her son, in the employ of a lady residing in Calcutta. These have been under instruction for a very long

time, but manifest, I regret to say, very little desire to be received into the Church by baptism."

The Mission School.

"I have from time to time visited and examined the school for Muhammedan children attached to the Mission. There has been a slight increase in numbers. The Catechist, Mr. Cockey, devotes some portion of his time daily to the school. The progress of the boys, though not altogether discouraging, still does not come up to our hopes. This is, I believe, matter of very general complaint against Muhammedan children. The students of other institutions, I hear, are just as backward. It is quite otherwise with Hindus; and I have always found Hindu lads not only far quicker, but more painstaking, than Muhammedan boys. It is true that the former, when they enter English schools, generally devote all their time to English, paying very little attention, if any, to the cultivation of their own language; whereas Muhammedan boys are compelled by their parents and friends to study not only Urdu and Persian, but in many cases to commit to memory portions of the Quran in Arabic. This necessarily takes up some portion of their time, but not much, I imagine; for their acquirements in Urdu and Persian are, generally speaking, very superficial; so that this does not sufficiently account for the slowness of their progress. I do not think there is any prejudice against English, as some have thought; for if any such prejudice existed, the boys would surely keep away from school. When preaching some years back in a village far removed from Calcutta, where the presence of a European was a novelty, I remember being told once by some ignorant Mussulmans that they were forbidden to hold intercourse with Christians, and that Mussulmans who learned English would at the resurrection appear with pig faces! But no such prejudice exists in Calcutta."

Heathen Schools.

"I have continued to visit the heathen vernacular schools in my district, examining the boys, distributing books, and taking every opportunity of addressing the teachers. I have supplied these schools with many useful and some Christian books, in the hope that these would supersede the use of the heathen books. But I cannot as yet say I have succeeded in this; it will be a work of time. The books supplied by me are certainly brought out and read when I am present; but I do not think they are commonly used as school-books. One reason for this probably is, that the teachers do not like to travel out of the beaten track, and prefer teaching the same things, and reading the same books with their scholars, which they themselves read and learned when boys at school; and probably also they are under some apprehension that the parents of the boys will not approve of books supplied by a Christian Missionary forming part of the school studies of their children. The boys themselves, I am persuaded, would gladly read such books as *Agathos*, and others of the same description. And if even one boy or one teacher is by these means brought to a knowledge of saving truth, I shall not think the time bestowed on these schools unprofitably spent.

INTELLIGENCE.

THE last month has been most unusually barren of Missionary intelligence, the only item being the few lines which follow, from the Rev. Mr. Nelson, of the CHINA Mission, dated at

“SHANGHAI, *February 13th*, 1854.

“By the last mail we received letters from New-York, informing us of the sailing of Bishop Boone and party, in the ship *Gravina*, for this place. The Bishop’s house has, for some months past, been occupied by several families of our Missionary brethren, who are still kept away from their homes by the state of war existing here. Providentially our Mission has, so far, been out of the range of the fighting, and has afforded a place of safety to most of the American Missionaries stationed here. And now that we have to make room for our new-comers, the house which Dr. Bridgman has been occupying is large enough to afford a resting-place for those who will leave the Bishop’s house.

“The new term of the boys’ school opened on Saturday last, (the 11th,) after the New-Year’s vacation.

“We have as yet no decisive issue of the disturbances here, nor have we heard of any at Peking. There are reports from Peking up to some time in January, but nothing conclusive yet.

“The health of those connected with the Mission is pretty good now.”

Extracts from a private letter, dated

“SHANGHAI, *23d Feb.*, 1854.

“Who do you think we have for a neighbor? The troublesome old *Taou-tai*; and a trouble he is going to be, I fear. He has rented or bought the *Tuk-ke* place, and is putting up houses all over the lot; and, worse than that, throwing up a battery all around — taking in the old Temple. A gate is placed right in our road, which is to be closed every night at eight o’clock: he promises it shall be opened, of course, for foreigners. We do not like the appearance of things; we can never pass now without coming in contact with a parcel of those miserable guards. However, there is no help for it, and we can only hope for the best. The ‘*Plymouth*’ is here, and

Capt. Kelly says he will send a guard over if any trouble should arise.

“The ‘Brethren’ all go once a week to the south and west gates to distribute alms among the poor. Mr. Nelson says he thinks there must have been nearly three thousand people crowding round them. They found some most wretched creatures; two or three huddled up in bed with scarce a rag to cover them. The imperial soldiers have ruined the country in that direction, burning houses and cutting down trees, &c. The natives of this district think it a great mercy that foreigners are here now, for they think (and truly) that they would have been nearly exterminated if they had not had the foreign settlement to go to for protection. All those fine gardens which they purchase they fill with their Chinese houses; so that the ‘foreign settlement’ will, I expect, return to its original Chinese appearance in a year or two, except that they *must* have wide streets.

“28th.—A war-steamer, bringing the Governor, arrived on Saturday. Mr. Walter Medhurst was with him.”

It will be seen by the above extract that affairs have taken a very unexpected turn at Shanghai. The Imperial officers are locating themselves near what has been called the “American Settlement,” and the people of the city are clustering round the residences of the foreigners for the sake of protection. The effect of these movements cannot be any other than to give more and more influence to the foreign nations who are represented there. The work of revolution is going on in China more rapidly and in more numerous and more important ways than could have been anticipated even a few months since. When we see that on the soil of China itself, the people of the land flock to the foreigner and put themselves under his protection; when we hear of 6,000 Chinese having arrived at San Francisco in one month; when little bands of ten or twelve find their way to Louisville, Ky., there to work out the term of years for which they have apprenticed themselves; when in several of our principal cities the unmistakable dress and features of the Chinaman are seen in the tea-stores and elsewhere; and when, even in New-York itself, the poor outcast and impov-

erished "sons of Han" console themselves in their misery by worshipping the little idols they have brought with them—we may believe that the hour of China's deliverance from her long thralldom of idolatrous error and national exclusion is drawing very near. As we have opportunity, let us do good to these men.

E. W. S.

VESSEL FOR AFRICA.

A vessel will leave Baltimore for the West Coast of Africa about the 10th of June. Letters sent to the care of Dr. James Hall, Agent of the Maryland State Colonization Society, Baltimore, will be forwarded.

OCCASIONAL PAPER.

Number 4, in the series of these publications, is now issued in an edition of *fifty thousand copies*. These will be sent out from the rooms of the Foreign Committee as rapidly as possible, and without charge to those to whom they are sent.

THE STATISTICAL MAP OF OUR AFRICAN MISSION given therein, will, it is hoped, be of service to those who are watching the progress of our work in that portion of the field. One copy is always sent in advance to every clergyman, and afterwards parcels of eight ounces (*the smallest which our present post-office laws will allow us to send*) are made up and mailed to the full extent of the edition issued.

Those who may fail to receive a package will be supplied on their giving notice to the Secretaries, 19 Bible House, New-York.

The Foreign Committee doubt not that their Brethren of the Clergy will rejoice to co-operate with them in this matter, by scattering as widely as possible these little papers, which, as good seed, may spring up and bear fruit to the glory of Christ in the extension of His Kingdom throughout the world.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from April 15, 1854, to May 15, 1854:—

New-Hampshire.

Concord—St. Paul's, "Fruits of self-denial during the Lenten season"..... 6 00

Vermont.

Fairfax—Christ, $\frac{1}{2}$ 5 00
Middlebury—St. Stephen's..... 5 00 10 00

Rhode Island.

Providence—Grace, Mrs. Frances J. Vinton, for "Elisha Dyer Scholarships," ed. two boys and three girls in Missionary sch., Af..... 100 00

Connecticut.

Harwinton—Christ..... 3 00
New-Haven—St. Paul's City Mission, Af..... 10 00
New-Preston—St. Andrew's, $\frac{1}{2}$, Gen., \$5 70; Gr., \$2..... 7 70
Southport—Trinity..... 12 54
Stratford—Christ, \$14 80; S. S. offerings, ed. John Russell Paddock, Af., \$20; J. A. P., \$20..... 54 80
Wallingford—St. Paul's..... 7 14
Washington—St. John's, $\frac{1}{2}$, Gen..... 1 31 90 49

New-York.

Bay Ridge—(New Utrecht,) Christ, S. S., qr. coll., Chi.... 18 55
Brooklyn—St. Peter's, $\frac{1}{2}$, Af., \$10; S. S., Af., $\frac{1}{2}$, \$6 68.... 16 68
Holy Trinity, S. S., Easter offerings, Chi., \$6 87; Af., \$1 62..... 8 49
Grace, Easter offering, for Bp. Boone, to build churehes and school-houses, \$50; for Bp. Payne, same object, \$50..... 100 00
New-York—"An Easter offering, for Africa, from a friend to Missions,"..... 100 00
St. Thomas's, S. S., Af., \$25; "Cash," Af., \$5..... 30 00
St. George's, additional, for Church edifice in Monrovia, Af..... 450 00
St. Mark's, monthly offerings, Chi. and Af..... 70 00
Morris—Amos Palmer, Esq., $\frac{1}{2}$, 10 00

Plattsburg—Trinity, Easter off., Chi., \$20; S. S., eight monthly contributions, Chi., \$8 .. 28 00
Redhook—St. Paul's, \$11 13; additional, \$8 34..... 19 47
Sackett's Harbor—H. X. X..... 10 00
Schenectady—St. George's..... 2 00
Troy—St. John's, S. S., ed. Chi. 25 00
Ulster—Trinity, $\frac{1}{2}$ 8 75 896 91

New-Jersey.

Beverley—S. S., to the female school, Chi., by Rev. S. Cowell..... 10 31
Newark—Trinity, qr. coll..... 25 00
"A thank-offering, from a friend," Af..... 10 00
Christ, S. S..... 2 70
Princeton—Trinity, S. S., Athens, \$10; W. L. Rogers, Esq., Chi., \$5..... 15 00 63 01

Delaware.

Christiana Hundred—Christ, Easter coll., Chi..... 52 30
Wilmington—Trinity,* St. Andrew's, Chi. \$30; S. S., Chi., \$5..... 35 00
Hannah More Academy, young ladies' off., Chi..... 5 00 92 30

Pennsylvania.

Chester—St. Paul's, S. S., ed. Rene Gillon, Af..... 20 00
Pittsburgh—St. James's, a member, Easter offerings, Chi... 5 00
St. Andrew's..... 5 00
Philadelphia—Epiphany, towards salary of Bp. Payne, Benevolent Fund, \$250; Ladies' Sewing Soc., for do., \$250; S. S., for do., \$250—\$750; ed. "S. H. Tyng," Af., \$20; Benevolent Fund, for Chi., \$50..... 820 00
Do., legacy of a Sunday scholar, Chi., by Rev. Dr. Tyng..... 3 12
Evangelists, Af. \$10; S. S., do., \$10..... 20 00
Scranton—St. Luke's, S. S., Af., 5 00
West Philadelphia—St. Mary's, Af..... 29 00 907 12

Maryland.

Baltimore Co.—Trinity, for Triu. Ch., Monrov., \$40; a friend to Missions, per Rev. L. Van Bokhelen, for do., \$25..... 65 00
Baltimore—Ascension, S. S. Mission Soc., ed. "Richard and Rosa Killin," Af..... 40 00

* Wilmington, Del.—Trinity, \$25, acknowledged May No., should have been designated for China; and, with \$2 dollars then acknowledged, and \$27 62c. collected after sermon by Rev. Mr. Syle, hereafter to be acknowledged, forms a contribution of \$54 62c. for China.

Washington—Trinity, for Mr. Crummell's Ch., Af., \$30; for Miss Jones's sch. in Chi, \$35; S. S., for sch., Chi., under Miss Cath. Jones, \$20; for Rev. Mr. Crummell's Ch., Monrov., \$20; do. do., Chi., \$50; colored S. S. of do., for Mr. C.'s Ch., Mon., \$20.....175 00 280 00

Virginia.

Fairfax Co.—Theolog. Sem. Chapel..... 7 50
 Fauquier Co.—Leeds Ch., by Rev. W. H. Pendleton... 40 00
 Hampton—St. John's, female prayer meeting, Fem. Orph. Asy., Af..... 10 00
 Henrico Pa.—St. John's, ½..... 25 00
 King George Co.—Hampstead, St. Paul's Miss. Assoc. Fund, Gr., \$21; Af., 20..... 41 00
 Old Point—Centurion Ch., Easter off., Af..... 20 00
 Salem—Trinity, Mrs. A. E. Marshall, \$5; Mrs. N. L. Peyton, \$5; for sup. day sch., Chi., under Rev. C. Keith..... 10 00
 Miscellaneous—Miss L. Randolph, \$5; T. Nelson, Esq., Chi., \$5; Rev. Mr. Woodbridge, \$5; Mrs. J. C. Cabell, \$5..... 20 00 173 50

North Carolina.

Scotland Neck—Trinity..... 12 00
 Tarboro'—Calvary..... 16 00 28 00

South Carolina.

Barhamville Ch..... 50 00
 Claremont Parish..... 31 25
 Charleston—Grace, by E. W. H., Af., \$105; ed. Newton Spear, Af., \$20.....125 00
 St. Philip's, Chi., \$20; Rocktown, Af., \$5; Mr. Pinckney, Af., \$4; So. Am., \$1 50.... 30 50
 St. Michael's, \$17 62; So. Am., \$3; S. S., Af., \$20..... 40 62
 Trinity, col'd Af., Mr. Hening.. 10 00
 Monthly Missionary lecture... 5 00
 Columbia—Trinity, Af., by E. W. H.....190 00
 Prince George's Pa.—Wynyaw, Af., by E. W. H..... 45 00
 Waccamaw—All Saints', by E. W. H., Af..... 55 00
 Wiltown—Christ, Chi., \$10, by E. W. H.; add'l, \$10, Af.... 20 00 602 37

Georgia.

Columbus—Yearly sub., ed. C. F. Hargraves, Af..... 20 00

Savannah—St. John's, a lady, Af., by E. W. H..... 5 00 25 00

Florida.

Apalachicola—Trinity..... 20 76

Alabama.

St. David's Ch..... 13 00

Mississippi.

Natchez—Trinity, per Rev. W. R. Babeock..... 400 00

Louisiana.

New-Orleans—Christ, S. S., ed., Chi..... 25 00
 Plaquemine—Emmanuel, ½.... 10 00 35 00

Missouri.

St. Louis—St. George's..... 23 00

Ohio.

Akron—St. Paul's, Gen., \$7 52; S. S., Af., \$125..... 8 77
 Boardman—St. James's..... 4 00
 Canfield—St. Stephen's..... 2 00
 Cincinnati—Christ, by Rev. Mr. Cooper, (net), So. Am. 60 00
 St. John's, do., do., do..... 42 00
 Marietta—Mrs. T. Backus..... 10 00
 Portsmouth—All Saints'..... 5 00 131 77

Illinois.

Cass Co., Lancaster—M. S. M., Good Friday offering..... 10 00

Michigan.

Clinton—St. John's..... 2 61
 Tecumseh—St. Peter's..... 5 80 8 41

Wisconsin.

Kenosha—St. Matthew's, ½..... 11 70

Iowa.

Muscatine—Trinity, \$4; S. S., \$3..... 7 00

Miscellaneous.

Rev. E. W. Hening, for Ch. at Monrovia..... 25 00
 "Proceeds of a lump of gold," for "Gidawudi," Af. 3 00 28 00

Total, April 15, 1854, to May 15, 1854, \$3,969 37

Total, June 15, 1853, to May 15, 1854, \$53,023 58

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